

ARKANSAS METHODIST.

{ Devoted to the Interests of the Methodist Episcopal Church, South, in Arkansas. }

REV. A. R. WINFIELD, D. D. { Editors,
REV. JNO. H. DYE,

"Speak thou the things which become sound doctrine."

TERMS, { IN ADVANCE.
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VOL. 3.

LITTLE ROCK, ARKANSAS, APRIL 4, 1885.

NO 50

General News.

England.

The British troops are reported steadily withdrawing from the Sudan. Gens. Wolseley and Buller have reached Dongola, and the former is expected in London soon. Whether this means a permanent or temporary abandonment of the expedition to chastise El Mahdi is difficult to determine just now. The excessive heat and scarcity of water, together with the fury and fierceness of the Mahdi mob, have made campaigning there very uncomfortable, if not exceedingly hazardous, to the English. But this expedition will be small, indeed, compared with the one now being hurriedly arranged to confront the advancing army of

Russia.

Which is the largest in the world, and her navy has more vessels than that of any other nation. Her standing army consists of 780,000 men and her navy 373 vessels. She pays annually to maintain it \$125,000,000. England's standing army is 182,000, to which should be added that of British India, 190,000, but combined they are less than half of that of Russia. But Russia's finances are in a deplorable condition, and in the event of war may soon find herself in the condition of the government at Paris, where Ferry and the ministry have resigned because of the refusal to furnish the sinews of war, by negotiating a loan of 40,000,000 francs.

Despite the stupendous preparations for war by Russia and England, a satisfactory solution may yet be reached.

France

Has met another defeat by the Chinese at Lang Son, and the excitement at Paris is intense. Prime Minister Ferry presented the request of the government for a credit of 40,000,000 francs, which the Chamber of Deputies voted down, 308 to 161. Whereupon Ferry and the entire ministry resigned, which was accepted by President Grevy. But the refusal to grant the loan was intended as a rebuke to the administration and not as intending to withdraw their forces from the Tonquin. But they propose to send forward at once 50,000 troops and make an official declaration of war, which strange to say has not been done before.

Our Own Country.

The anomalous condition of affairs in the United States remains comparatively unchanged. That is, scarcity amid plenty. Millions of bushels of grain crowd to overflowing our elevators, and cattle, our stock yards, awaiting the anxious but tardy summons of demand, and thousands of hungry people are seeking employment with which to buy bread. How long this will last the wisest seem not able to foresee. The implied anxiety of the more sagacious may be noticed in the recent announcement from New York that relief would soon come to this country in the event of war between England and Russia, which would make a demand for our surplus meat and bread. Let us be patient, economical and industrious, and let the strange problem bring its own solution.

A large list of appointments was sent to the Senate by President Cleveland Monday. Those confirmed will be reported to our readers. Considerable dissatisfaction with the appointments of the President; not against their ability and suitability, but their locality—being east of the Mississippi river. It has been facetiously said Mr. Cleveland seemed deaf in his Western ear.

Gen. Grant is very low, and before this issue reaches our readers will have passed away. So the dispatches from his physicians indicate.

A Southern base-ball league has been organized. Of course. But not one additional stalk of corn or cotton will be grown on account of it. Let

the bats be converted into hoe handles, and if used well, will prove quite as profitable and much more honorable than batting balls. Boys, keep out of that "league." There are other and better ways to develop your muscles and morals.

The Lenten series of lectures at St. George's Episcopal church, in St. Louis, closed last Sunday night, with a discourse by Rev. Dr. Tudor, pastor of Centenary M. E. C., South, of that city. His subject was, "The Subjective Argument of Human Necessity."

State News.

The 25th General Assembly of Arkansas adjourned sine die last Friday, 27th, 12 m. They closed as usual with prayer, in the Senate led by the chaplain, Dr. White, and in the House by the junior editor of this paper. President Weaver and Speaker Eagle received the usual token of friendship and appreciation from the members, a gold-headed cane. Our old friend and parishioner, Senator Stayton, was elected president of the Senate, and in event of the death of the governor, would succeed to that office. Most of the members left that day for home. We will publish the titles of the most important bills passed during the session, next week.

Farmers are busy turning the soil. They should utilize this pretty weather and press the planting battle vigorously. By common consent the opinion prevails that this is to be a good crop year.

We hope that there is an increased acreage of oats and grass sown, but of this we are not certain. Both pay well.

Hon. C. B. Moore, a trustee of the Arkansas School for the Blind, has resigned. He says: "I have neither time nor inclination to serve the State in so responsible a position, in which there is neither pay nor thanks."

The bridge now being built across the Arkansas river at Van Buren is 1798 feet long. It will be built of iron and steel, and completed by the first of next January.

Senator Crockett was called home a few days before the adjournment of legislature, on account of the illness of his wife.

The legislature appropriated \$30,000 to improving the State House, and \$60,000 to erect a building for the Arkansas School for the Blind.

Gov. Hughes vetoed the bill abolishing county boards of equalization. He concludes the statement of his reasons therefor with these words: "I can not believe that the fair-minded and right-thinking people of the State desire to be without the valuable security against inequality in taxation which these provisions of the law were intended to afford."

Fruit in South Arkansas is safe so far, and we hope all over the State.

The following is the section of the Constitution to which reference has been made in these columns:

"Sec. 7. The general assembly shall prevent by law the granting of free passes by any railroad or transportation company to any officer of this State, legislative, executive or judicial."—[Constitution of Ark., Art 17.

Capt. W. R. White has been appointed P. M. at Prescott, Ark., the first in Arkansas by the new administration.

The contest for Congress in the third district will be a lively one. Hons H. P. McMillan, D. E. Barker, T. C. McRae, Judge Stewart, Judge Bearden and Col. Duffie are already announced as candidates.

Rev. J. B. McFerrin, D.D., the old veteran editor and book agent, furnishes a fine letter to the Pacific Methodist. Dr. Lafferty's reference to the old hero was simply splendid and in Dr. L.'s best style; but old Mac will never quit.

Field Notes.

We begin this week with our Field hands by giving the first row to our brother James Cox, from Cauthron, and our readers must read and ponder:

"The METHODIST is being received, read and highly appreciated, weekly, but I am ashamed of myself for not having done more to extend its circulation than I have. I have been confined to my bed and room for more than a month, is one apology. The people in my section are suffering financially the effects of three crop failures, is another apology. They have no money, comparatively. There are only four Nashville Christian Advocates taken on the circuit. Thirty St. Louis Advocates were taken last year in the interest of the parsonage; all discontinued but one. If we had the money the country could be flooded with the ARKANSAS METHODIST, but I cannot get it unless the people had it. I have received during the conference year, cash, 50 cents (my P. E., \$2.50), though I get plenty of the substantial of life. My people are not wanting so far as liberality is concerned. I can send you a good list of paying subscribers, brethren that I would not hesitate to risk, and promise to try to collect. That is all that I can do. I neglected above to say that I have had a severe attack of pneumonia; thought I was going to get my discharge."

Glad our brother is better, and we shall listen for a good report from that work ere the year is gone.

Next comes Rev. R. T. Nabors, from old Pike county. He is doing a good work on Murfreesboro circuit. Hear him:

"Perhaps a few notes from this part of the field would be of interest to the many readers of the ARKANSAS METHODIST. In some respects this division of the field is difficult to cultivate. Error has deeply inserted its evil roots in the soil, and sends out a luxuriant thorny plant. In endeavoring to extract this plant the itinerant is pierced with many thorns. Too many isms and ites. The grub-ax, invented by Rev. J. H. Nichols, of the Tennessee conference, is the most useful instrument we have found in clearing the soil of these roots and plants of error. We have used it faithfully, and it gets brighter and sharper. I reached my work the second Sunday in January, and entered immediately upon the discharge of my ministerial and pastoral duties. Have not observed a regular memorandum account of sermons preached or families visited, but have been very assiduously engaged in pastoral visitations and meeting my regular monthly appointments. Have made two rounds on my work, sold ten Disciplines, several hymn books and several other useful books, all from our own Publishing House. My work is improving, regarding both its temporal and spiritual state. I present the claims of the ARKANSAS METHODIST in my work, and the people are beginning to appreciate its merits as a first-class religious weekly newspaper. It is gaining ground rapidly. Wish you greatest success in your efforts, and will use every exertion to increase the circulation of the METHODIST where I operate."

Many thanks, my brother. Give us a chance and we will do some good exhorting for you.

Next comes the good worker from Clinton, and tells us that his people have caught the prevailing epidemic of pounding. This was a sound one, but brother Tarleton shall speak for himself:

"Last evening as the curtain of night was falling over our quiet little city the Church bell rang out upon the air and we wondered what it meant, when suddenly we heard footsteps in the street and around the house, and then upon the porch. We attended the alarm at the door, and here they

came—men, women and children—with baskets, buckets, bundles, sacks, etc., until the house was crowded in every apartment. They all made for the dining room, where they deposited flour, hams, sugar, coffee, rice, canned goods, dry goods and a host of other good things, and to this scribe a handsome purse of cash, all amounting to at least forty dollars. After the crowd had all gathered, we sung "Praise God from whom all blessings flow," and all joined in prayer. It was indeed a season of joy and a feast of good things. This was not a denominational pounding, but all denominations (that are here) were engaged in it, and truly I was ashamed of myself for ever having been discouraged. I never knew how much I loved this people till then. May God bless this dear people and prosper the labor of their hands tenfold in this life, and in the great beyond give them eternal life. Truly our lot has been cast in a goodly land. I feel that I am brought under renewed obligations to this people for a holy life and earnest labor for the salvation of the unconverted. May God make me useful in this field, and give us a gracious revival of Holy Ghost religion during this conference year."

Now that was well done and the people feel better, but they must not forget now that there is something better, and that is to pay their preacher in full.

The next is one who comes from some of the best Methodist stock in Arkansas, our brother J. D. Whitesides, of Atlanta:

"It is such a pleasure to me to read your notes from the field. I thought I would speak a word of Atlanta circuit, if happily we might be recognized as a part of the field. We have just passed the first quarter of the current conference year, and we have tried to brace ourselves to the performance of duty, regardless of the inclemency of the weather. So the preacher pushed his way through the chilling blasts of winter in order to meet the various congregations at the appointed time, and though the congregations have been comparatively small they have usually been as large as we could expect under the circumstances. And there are some who cease not to work and pray for the prosperity of the Church. Our beloved P. E., Rev. J. J. Jenkins, who has been the subject of great affliction for weeks past, is now convalescent and greeted us with his presence, and made full proof of his office and ministry by presiding at our quarterly conference and preaching to our congregation with the power and demonstration of the spirit of God. Still lean in health, yet strong in spirit and full of zeal and the Holy Ghost. He has at once captured the affections of our people, whose prayers ascend that the blessing of God may rest upon him and his work. We had a good time at our quarterly conference, and we hope to have a prosperous year. May God bless you and your work."

Well done, my good brother.

And now we will close the Notes this week with a good say from our sister Alexander, of Barren Fork; but we tell you this is no barren letter, though our good sister is a little off on the dog question. But that is the P. E.'s fight, and this editor has enough to do to attend to his own—and we tell you the fight thickens. Read and then wait for still better next week. Brethren, be patient; we must take them as they come:

"I enjoy the editorials so much, and some of those nice letters. "Grandmother's" has the right ring. I tell you she talks sensible. But, by the way, your sunshiny-faced presiding elder! I fear from the tone of his letter that his face did not look very pleasant while writing that letter on dogs. We have been accustomed to entertaining Methodist preachers, and

of other orders also, for many years, and there is nothing I enjoy more than to treat them as best I can, and then to hear them talk on religious subjects and the up-building of the Methodist cause. Oh! how I used to enjoy old Bro. John M. Steele's (of precious memory) rests between appointments at our home in Phillips county. His theme was religion and his conversation a sermon all the time. I was sorry when I had to leave the room and lose part of the discourse. I remember Bro. H. S. Gregory once visited us, and read and commented on the 37th Psalm. What a feast to my soul! I have understood that chapter better ever since. I think if our preachers would preach more around the firesides in the homes of the people, they would get a hold on the hearts of the young and thereby accomplish great good. Most children love to hear the old Christian and preacher talk on religion. Success to the METHODIST, and may you long live to grace her columns with pure spiritual holiness, and may it find its way and spread scriptural holiness in many families not yet entered, is my prayer."

Personal.

Hon. J. W. House entered the senatorial race too late. Most of the members were pledged. But his well-known ability and integrity, his high sense of honor and just views of propriety, will be suitably rewarded in the near future. He is our townsman, and those who know him best love him most.

Rev. B. C. Matthews, of Paris, Ark., is beginning to do a fine work for us, and he writes that the people are pleased with the ARKANSAS METHODIST; and Dr. Shibley, one of our leading men, says it is better than the Christian Advocate. Thank you both. That is glory enough for one day. Take down your flag, Dr. Fitz.

Rev. J. E. Sutton, up in Perry county, deserves special mention. He is so anxious to circulate our paper that he is taking corn in payment of subscriptions and keeping it to be sold next summer. We are truly thankful, and we know the METHODIST will flourish on "old corn."

Mr. H. A. Scott, of Malvern, has gone to Downey, California, to make his future home, and he asks that the METHODIST shall go with him. It shall surely do so. God bless you, my noble boy, and don't forget your mother's God in that far-off country.

Mrs. Welborn E. Mooney, the gifted correspondent of Tennessee, whose sparkling letters have so often enriched the columns of the Advocate, writes us a private letter in which there was much general news. She is doing a great work as an officer of the Women's Missionary Society, in the Tennessee conference. She is complaining a little of rheumatism in the right hand. We sincerely hope that it will not "forget its cunning," but we hope ere long it will be seen with its accustomed light and beauty in our columns. However, if you suffer too much, we tender you our Bethesda (Hot Springs) with all its healing power and virtue.

Bishop McTyeire is now in Texas on a tour of district conferences, and our brethren will work him well, and there is much good work in him, and all the scribes may be silent for he is old enough to take care of himself and will be sure to do it. He enjoys good living, and never falls. We tried him on a long tour in the old world and he was always ready—to eat.

Rev. N. E. Brady, who did us such good work last year, is emerging from winter quarters and begins at once to work for us. He is a first-class hand.

Rev. Granville Goodloe, of McKenzie Institute, McKenzie, Tenn., adds his name to our list of subscribers, and promises us an article now and then.

ARKANSAS METHODIST ADVOCATE FAMILY.

SATURDAY, APRIL 4, 1885.

RELIGION A CHOICE.

BY REV. S. CORNELIUS, D. D.

(NUMBER III)

Scientists, like Humboldt and Agassiz, and discoverers, like Sir John Franklin and Dr. Kane, have spared no pains and regarded no perils in the pursuit of their investigations. The miner and the pearl diver work in the same spirit. But how differently most people act as regards pursuing the science of salvation; discovering the unseen world, working in the mines of truth, seeking the Pearl of great price! A young lady declared that she often prayed about after this manner: "Lord, if thou art a God, I do not love thee, I do not want thee, I do not believe in any happiness in thee; but I am miserable as I am. Give me what I do not seek, like nor want; if thou canst make me happy. I am tired of this world, if there is anything better, give it to me." Is your prayer anything like this? O, my friend, give all diligence in seeking the fine gold of God's kingdom; put your whole soul into the matter of finding Christ. It is useless that the sails of the vessel are spread so long as the smallest of her anchors drags, and so it is useless for any one to think of gaining heaven who will not lay aside the encumbering weight of every sin. Just here lies the trouble with the sinner; he is unwilling to make an entire submission to Christ. No mailed warrior, though armed from head to foot, and sheathed in triple brass, is so hard to conquer as he. His excuses are like the scales of Leviathan, "shut up as with a close seal," and his opposition to Christ is like "a city that hath gates and bars," and ten thousand to defend it. The more need, therefore, is there that he should put a force upon his own proud will, and cease being his own greatest enemy. But, be in haste in this matter, poor endangered soul, for earth and hell are allied against you, and, if you escape from them, it will be as the deer escapes from the hounds, or as a lamb is rescued from the lion's den. Say then, are you willing to run the gauntlet for your soul's sake? Are you ready to brave the hate of men and devils that you may win the well-fought day. Receive, I beg of you, this advice of a young convert given to the companions whom he had left for Christ's sake: "O, sinner, take your heart, throw it down, break it all in pieces; Christ will give you another heart." Think of your sins, and then think of the man that died for you, and run to his embrace.

But remember, now, now is the only time to make sure of salvation; to-morrow may be too late. Time is but a trembling sand in the hour-glass, a fleeting shadow on the dial plate. Every floating cloud, every setting sun, every waning moon, every ebbing tide tells the story over again. Passing away. All the glory of the world is thus passing away like a gaudy pageant across the stage. All former generations of men have but formed a vast funeral procession marching together to the grave, and we are upon the same march. The changing seasons, the falling leaves, the accumulating mounds in our cemeteries all remind us that we, like them, must soon be dissolved into dust. The hollow wind seems to whisper to each of us, "You, too, must die," and your internal consciousness of mortality replies: "Yes, I, too, must die; this clay house must crumble; this heaving breast must be stilled; this soaring spirit will burst its bonds and fly away, but whither?" "Between two worlds life heaves like a star," life—death; death—life. Man is like a pendulum vibrating between two extremes; tremulously moving over his little span, till, at last, the weary wheels stand still, and the worn-out machine is stopped.

How unspeakable, then, the folly of procrastination, that habit so fatal to every enterprise, but fatal, above all, to the soul! Procrastination in

religious matters does indeed establish a "fatal precedent," weakening, as it does, the moral sensibilities, hardening the conscience, begetting a growing irreverence toward God, and a growing neglect of holy things, and, unless repeated of, the final ruin of the soul. An impressive story is told of a young man confined in a dungeon containing seven windows. On the second morning of his confinement there were but six windows. On the third there were but five, and so on till but one window was left. Then the dungeon contracted once more, and he was crushed in its embrace. Procrastination is the cruel jailer that thus narrows the opportunities of its victims till escape becomes impossible. Halt, then, no longer, poor sinner, but escape now while you may to the great Refuge. O that some soft lasso of love might get about your heart to draw you to my Lord!

The aspect of the Spirit of God is ever an inviting one. As John Bunyan says in his beautiful way: "God has strewn all the way from the gate of hell to the gate of heaven with flowers from his own garden. These are promises, invitations, calls and encouragements." O, do not trample them under your feet, but let them lead you to himself. Think how repeatedly and urgently these calls of God are given in the Scriptures. Think what eloquent terms and what splendid imagery are employed to show the divine comparison, and to picture the attractions of the heavenly state. Think how a postscript, so to speak, is added to the long letter of love, how in the last chapter and almost the last verse of the last book in the Bible, a last, all-inclusive invitation is given. "The Spirit and the Bride say, come. And let him that is a thirst, come: and whosoever will let him take the water of life freely." Thus heaven and all it contains, salvation and all it comprehends are for all and every one that will have them. Say, then, will you have them?

Suppose yourself the favorite of some mighty and wealthy monarch. You are invited to his palace. He shows you through all its splendidly furnished apartments. "These," he says, "are for you, roam through them as you will." He takes you to his wardrobe, and shows you the velvets, and silks, and gold-embroidered clothes. "These," he says, "are also for you; choose from them as you will." He takes you to his treasure-chests, and shows you their precious contents; gold, silver, diamonds, pearls. "And these," he says, "are all for you; enrich and adorn yourself with them as you will." He brings you to his banquetting-house, where are viands spread upon the table, the richest, the rarest, the choicest, the costliest. "These, too," he says, "are yours; feast upon them as you will." So, dear reader, the fullness of Christ is yours if you want it; all the best things of heaven are yours if you will but have them. The King himself bids you welcome to them. He unlocks every room and every cabinet, and offers you the most precious treasures, the richest robes, the sweetest dainties, all "without money and without price." Who so happy as the man thus honored and thus endowed?

"Happy is the man that findeth wisdom and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared with her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her."

Causes of Spiritual Declension.
Neglect of pastoral visitation, and instruction, has been a prolific source of declension.

Going from house to house, has not been given up; and perhaps this phase of pastoral visitation will never be abandoned; nevertheless, pastoral visitation as contemplated by our excellent book of discipline has suffered serious decline.

Not merely the young preachers, but likewise those of riper years, have failed to see the great importance of this great work. How human and natural to fall into the practice of try-

ing to please all men, women, and children, whether for their good unto edification or not, by talking, laughing, and the like about the affairs which appertain to this life until it is time to go elsewhere, or to retire for the night; and having broken the connection between the object of the visit and its consummation, find that the missing link is not supplied by a little hurried prayer!

It is possible for a preacher's conscience to gain elasticity enough to think he is in the regular succession of consecrated pastors, when he has visited a brother, fared sumptuously, talked of crops, selling goods, times, the president elect, the probability of war between foreign powers, etc., and had prayer night and morning, got the brother to subscribe for a Church paper! We modern itinerants think this, or rather call this pastoral visitation, and often the brother at whose house we visit, is so far down the line of modern thought that he feels comfortable amid the dream of delusion that he has enjoyed a real pastoral visit!

A Methodist preacher cannot fight in the armor of Saul, he must have a David's sling!

Other people may succeed on the line I have indicated above, but a Methodist preacher never. His mission is to "spread scriptural holiness over these lands," and in order to this he must be brimful of the spirit of his mission, in the pulpit, in the families, in the closet, every where, and at all times, "in season and out of season."

Do not mistake my meaning; Methodism from bottom to top, means the present, free, full, conscious and eternal salvation of every man, woman and child of Adam's race that will yield to be saved according to the requirements of the gospel. The Church does not desire that her ministry do a careless work! We have a few fine financial workers, that present the claims with commendable tact; but they are not the men of God who carry overwhelming conviction to the heart on the subject of personal and family religion. The first they ought to have done, and not to have left undone the other.

Saving souls is emphatically the one work of the preacher, all else is but as the wrapping paper to this vital heart work. This will survive, when all ecclesiasticism falls. Let the pastor give evidence of declension in zeal, fervor, consecration, self-denial, love for souls, a willingness to spend and be spent for Christ, and the Church follows his example. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." J. F. HALL.

Quitman, Ark., March 17, 1885.

EDITORS METHODIST:—This is Monday morning, beautiful and clear, and as it is "correspondence day" with me, I feel just like I wanted to talk with you a little. Will you, or have you time to listen to me?

The ARKANSAS METHODIST gets better all the time. I am especially delighted with your "leaders" on the fourth page. They give no uncertain sound. "Gospel Demonstration" in the last was just to my liking. It sounds apostolic—it bears the truth on its face.

How true that, instead of "the land being filled with skepticism, it is full of deadly sins" &c., and to a great extent no doubt the rest is true, "and our ministry are simply prescribing patent nostrums and flagrant humbugs, &c., to cure these sins and bring these flagrant wanderers back to God." And what a great mistake. Instead of these remedies curing, they make worse. The old sore of depravity may be superficially healed—covered up, but within it is still "full of rotteness," and is quietly working out the death of the subject. It will break out again and be worse than at the first. I tell you superficial preaching will never cure—i. e. kill sin. As you say, "we are trifling with the souls of men" when we undertake to pander to their whims and thus attract the "popular" ear.

Sin is incurable. God has prescribed no cure for it. There is no compromise between it and the gospel. Jesus says, "I came not to send peace on earth, but a sword." I came not to offer a treaty, to propose terms of

peace between good and evil. I came not as an ambassador, to offer terms of reconciliation between sin and righteousness; but as a mighty conqueror I came to invade the precincts of the devil. I came to besiege his throne, subdue his power, destroy his works and establish my throne in the earth; that righteousness might reign supreme in the hearts of all men. I came, not as a physician, to simply give palliation to the pains of sin; but as a wise surgeon, I came to probe the hearts of men and take it out by the roots. I came to destroy the works of the devil. And He (Christ) is the blessed exemplar of all those to whom He has said "go and preach."

Brethren, He came to put that "sword," that sin killer, into our hands, and our armor is not complete without it. He sends us out, not to compromise with, but to antagonize sin. We are not to labor to make our preaching palatable simply, but we are to make it effective. It should be "in demonstration of the spirit and of power." We are to wrestle against "spiritual wickedness in high places." We are not to let it alone because it is in high places, because it is popular, but must attack it everywhere we find it.

Following Christ's example we should study to locate the disease, and then as the great Surgeon, we should, with steady nerve, apply the gospel instruments, to the destruction of the malady. We ought not to be afraid to tell the truth. We ought not to be afraid to preach plain. Christ was the plainest of preachers, and no man need fear to risk himself in the foot-prints of the blessed Jesus. St. Paul talked right at the people. He made them feel that to them he spake. He was persecuted in consequence, of course, but that is the only kind of men that Christ has any use for in his army—men that can endure hardness as good soldiers.

Suppose Paul had gloved his hands and sugar-coated his words, and met those skeptical Corinthians, with enticing words of man's wisdom; what would have been the result? They would have remained skeptical. But he went and preached "in demonstration of the spirit and of power," and he had a grand revival and many were converted to God.

What would Luther—in whose heart the fires of the reformation were burning—have accomplished had he stopped to trifle with the silly notions of men? Yea, he could not stop. He was impelled onward by a strong desire for truth, antagonized the evils of his day. What would John Wesley have accomplished had he proceeded upon the plan of some of our modern pulpits? Simply nothing.

Methodism under God, owes her existence to the heroism of John Wesley, who went forth as a consecrated champion for truth, and preached the gospel in great plainness. And the gospel has the same power to-day that it has ever had; but it needs to be preached as the Master preached it—plainly. This truth was demonstrated in your (saloon) chapel a few days ago, when God converted a soul. Oh! that God would give us all the spirit of gospel power, and send us a revival of plain preaching. I could write more but fear I have worried you already. Yours very truly M.

OUR SCHOOLS.

VANDERBILT UNIVERSITY

Nashville, Tenn.

Session 1884-5. Popular Endowment, \$700,000.

The Academic, Biblical and Law Departments open September 1. The Medical, Dental and Pharmaceutical Departments open October 1. Fees: Academic Department, \$65; Biblical, \$15; Law, \$100; Medical, \$90; Dental, \$65; Pharmaceutical, \$65. The Schools of Science are supplied with the most improved apparatus. The School of Engineering is supplied with a workshop for practical instruction. Two Post-Graduate Fellowships, worth \$500 each, and four Graduate Fellowships, worth \$300 each, are annually awarded.

Board from \$12 to \$20 per month. The Annual Register is sent on application to JOHN W. SHIPP, Secretary of the Faculty.

L. C. GARLAND, Chancellor.

MESSRS. WEBBS' SCHOOL.

CULLEOKA, TENN.

Opens August 25, 1884.

Dr. Garland, of the Vanderbilt, says: "The Academy of the Messrs. Webb has no superior within my knowledge in the Southern States."

Bishop McTyeire says: I know not its superior; its equal would be hard to find for all the parts of education."

Prof. Humphreys, formerly of Vanderbilt, now of the University of Texas, says: "The young men who come to the Vanderbilt University from the school of the Messrs. Webb, at Culleoka, exhibit as thorough preparation in Greek as any students I have ever met with, whether in this institution or in Washington and Lee University, where for several years I taught students prepared in the best classical schools in Virginia, as well as in many other States of the Union." July 19-

CENTRAL

COLLEGIATE INSTITUTE, ALTUS.

FRANKLIN COUNTY, ARKANSAS,

Opens the 8th annual term September 4th, 1884.

Thursday and Friday, students will be examined and classes organized.

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THE ARKANSAS METHODIST.

SATURDAY, APRIL 4, 1885.

Temperance.

Letter From Col. T. J. Rogers.

EDITORS METHODIST:—I see in the ARKANSAS METHODIST of March 14th, 1885, a bold confession, without any repentance, of one J. W. Terry, a very old member of the Methodist Church. Hear him! He says he has been a bright and shining light in the Church for 40 years; has done much charity, to-wit: Has paid the preacher and fed the poor, and drank his drams too. O, yes, I see! Another good case like the rich man spoken of in our Saviour's parable, that fed Lazarus—you know his history. There were only two roads then in the world, and there are only two now. One leads to heaven and the other to hell. One is a straight and narrow road, and there is not a distillery, brewery, or a wholesale or retail liquor shop on it. The other is a broad road, with plenty of all these to be found all along the line. On the narrow road, there are no swearers, dram drinkers or liars, but on the broad road there are thousands of all these characters found, and with the aid of egg-nog and dram drinkers, the road is tramped out very plain; and all these egg-nog and dram drinkers are going right on to join the race of drunkards. Let me say to brother J. W. Terry, and all others in the Methodist Church or in any other Church, that all such members do more harm than the worst drunken sots in the land, and your big light is on the road to hell. Just such members make all the drunkenness in the land, and I will vote to expel all such at once, unless they repent and quit drinking drams, and look upon paying the preacher and all other Church rules as a duty and debt as well as a privilege. I once drank egg-nog and other drams, but when I joined the Church and commenced to try to do right, I quit all this. That was twenty years ago; then and for many years afterwards whiskey was sold in White county, Arkansas, but now none is allowed to be sold by law in this county, and I am glad of it. I did my part to have it done, and I will work till it is banished from our State and hope to live till it is banished from our country. God grant that the world may be freed from this. The people are getting their eyes opened, and this will come in spite of all the dram drinkers and other sinners. May God speed the day. My name is T. J. Rogers and I live at Searcy, White county, Arkansas.

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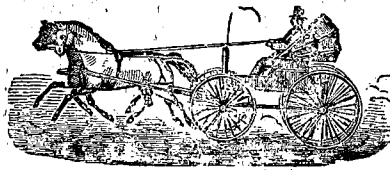
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THE ARKANSAS METHODIST.

PUBLISHED WEEKLY.

Entered at the Post office at Little Rock Ark., as second-class mail matter.

Office: 214 1-2 East Markham Street.
LITTLE ROCK, ARKANSAS.

SATURDAY, APRIL 4, 1885.

If modern Campbellism be true, "that men are now converted by the water, the Word and the Spirit," and that these three must go together, then what becomes of the millions who died before the Word was given or water baptism known? Did God have one method to save people then and another now?

Millions have been expended on our brother in black since the war for the purpose of educating him; but he don't educate worth a cent. Scores of the old ones; yea, hundreds can't read a word, and we don't think they ever will. Suppose we turn our attention a little more to our brother in white.

If three-fourths of the money that has been expended in school books and school buildings since the war, had been expended in making some competent teachers, this country would be better off. Our great demand is good, competent, christian teachers.

Our missionary treasury is empty, our church extension fund is behind, our preachers are suffering, but our people are expending millions in snuff and tobacco. The preachers are to blame, and they are the sufferers.

A church of several hundred that can't furnish a quorum for the Weekly prayer-meeting is in a bad way, and something ought to be done, and the sooner the better.

If you would feel good and enjoy the sermons of your pastor, then hurry up and pay him, you can't listen at a sermon well when you know you have not paid your pastor and he is in need, and the devil will tempt you to find fault with him.

How very few of our people kneel in prayer. It is shocking to see how we have departed from our ritual of service. It looks so lazy to see our people either lean forward or barely stoop in prayer. Two reasons for this. First—we preachers pray too long, and in the second place, our people have lost the spirit of devotion. We heard one of our Bishops pray twenty minutes in the opening service at night in a city. It was terrific.

Protracted meetings will soon be here, and a few words will not be out of place. If you desire a permanent good rather than a celeb excitement, commence your meetings by healing all dissensions in your churches, banish all the Achan's, drive out all the Felixes, and see that Herodias departs, and then commence your meeting with a revival in the church. Have your people rebuild their family altars, and get all the church fully aroused and all at work and you will have a revival that will last.

Winter is past and the singing of birds has come and now our Sunday-schools will come out of winter quarters and begin the summer campaign. Don't forget that Our Publishing House at Nashville can supply you with all you need. Send for magazines, quarterlies, lesson papers and the Visitor and Our Little People. Get Grace and Glory or Prayer and Praise, and have lots of singing; but don't forget to teach the children some good Bible facts and try to make them religious.

It is a dreadful thing to see the corruption of modern politics and politicians, but it is far worse to see church politicians. We have some men who are all ways maneuvering for place and position, and eternally busying themselves about the appointments of all the preachers. Such men never do much good, for they are too busy attending to other people's business. It looks very small to see a called minister almost deranged, and forever distressed about where he is going and uneasy lest some one should get a better place than himself. Better work and wait, and find all you want in heaven.

POPULAR EDUCATION.

Our readers will pardon another article on the question of State or Popular Education, because it is one of the live questions of to-day. It will not do down at our bidding, and we must meet it on its merits, and discuss it frankly and in reference to the best interest of Church and State. One of our leading men said to us the other day: "That our country was under an educational craze; indeed," said he, "every thing is to be done by education." It is the panacea for all our ills, and the great deliverer of our poor, oppressed people. Burdened with taxation, and harrassed with debt, the cry comes—educate! educate! Was there ever such a fallacy as any government undertaking to educate all its people in what is called higher education. Perhaps it may be well enough to teach all to read and write, if it were possible to do so; but further than this the State should not undertake to go. What in the world will become of the country if we are to have a race of educated laborers! and what will be the fate of the country if we try to educate all our people to do without work? We hold that labor is as essential to the welfare of a country as education. If there must be some qualified to direct and utilize labor, still there must be persons to perform the work, and who will be satisfied to be a laborer. Only think of a race of educated cooks—all understanding chemistry and the laws of hygiene, and all muscicians, when, oh! when would we get our breakfast, and how long would it take to eat it? Think of every field hand a skilled agriculturist, and every mechanic a scholar, and every thing done and run on the higher education order, and how long do you think that it will take to run this country into irretrievable ruin and bankruptcy. Educated labor is a patent fraud and a political humbug. Our country needs nothing of the sort. Our godless public schools are filling our country with infidelity, crime and vagrancy. The more we undertake to educate the brain or mind of a people and leave the heart uncultivated, so much the more we fit them for evil, and cause discontent. The negro before the war was the happiest laborer in the world. His home comforts were provided for, and he had no dread of either sickness or age. We are now expending millions to make poor scholars, and spoil good laborers. But as we said in our editorial of last week, we will not undertake the task of more fully exposing the fallacy of educated labor or an intelligent franchise, our task now is to expose the folly and wrong of the State undertaking higher education and university work. It is bad enough in all conscience to see our hard gained earnings wasted in large school buildings and paid out to incompetent men and women to waste in superficial stuff called education, but to be forced to pay to support High Schools and Universities to break up all the work of our churches is just a little too much to bear with patience. We are not prepared as denominations to give up our children to the State to educate in schools taught chiefly by godless men and women, and where the Bible is a sealed book, and there can be no effort to improve morals or cultivate the heart. The Roman Catholic Church has ever been too wise to turn over her children to the State. For awhile the State insisted on the Bible in the public schools, but we are getting bravely away from that, and we have heard of a city where there was a resolution of the school directors that neither temperance or religion should be mentioned in the public schools. But let us come a little nearer home on this question. It came out in the discussion of our Arkansas Industrial University by our recent Legislature, that there are only forty-four pupils in the collegiate department of our university, and the appropriation is \$18,000 to pay eight professors at a cost of \$30 per month to each scholar. How long will the people of Arkansas keep up such an institution. Here we have a university of high order, crowded with two or three hundred boys and girls from A, B, C, to the high classics, with free tuition and all our church schools languishing and we are forced to pay taxes to support this Great University on stilts. Poor people cannot pay the

board required or lose their children from home to receive the benefit tendered, and we are only being taxed to educate stingy, rich folks' children. If the State will enter the race to furnish high and classical education to her sons and daughters, we beg that she will not impose the burden on us church folks to pay taxes to help break ourselves down by furnishing this free tuition. This is not done in the North, and why should it be in the South. The church cannot, the church dare not give up the education of her sons and daughters to the State to be taught in irreligious schools. A semi-educated, un-christian, and unbelieving constituency will be the curse of any country. We must face this question.

California Correspondence.

EDS. METHODIST:—Having promised your readers some thoughts on climatic influences, with special reference to this coast, in the causes of weak lungs, nasal and throat affections, I shall now attempt response.

My own trouble was nervousness, or nervous debility, and that of my wife was nasal and throat troubles, which were threatening the lungs. These combined caused me to come to this coast seeking relief. Consequently my observations are from experience.

The first effect was, that we noticed, increased arterial excitement. The number of pulsations was increased from five to ten per minute, which created a sensation of fullness. The veins were enlarged, and, of course, the number of respirations was increased.

The general effect upon me was increased nervousness, and upon Mrs. H. hoarseness, and the nasal channel became more sensitive. This effect continues to the present. Now, this acceleration in the circulation of the blood strains the blood vessels and forces the mucous membrane of the lungs to greater tension, consequently increasing the liability to hemorrhage. This excess of the dynamic element in the blood exciting the already inflamed parts of the membrane of the nasal channel and larynx, as in the case of catarrh and all throat affections, is unfavorable to cure. The same is true of all nervous derangements, and bronchitis.

Facts, in experience, abound, as evidence sustaining this position. These observations relate to that part of this country along and near the coast. Our experience extends from San Diego to this point, about 300 miles. The further from the sea the better, especially east of the Sierra range of mountains. The dynamic element in the air on or near the sea is too caustic. Even with most well persons it creates a disposition to clear up the throat.

This, in my opinion, explains the fact that the majority of cases of consumption coming to this coast die so soon after coming. If there has been hemorrhage, or near to it, before coming the case is soon settled—they die. This increase in the action of the heart floods the lungs, forcing the membrane, producing hemorrhage. If, however, there be sufficient strength of fibres to bear this strain, and proper care be taken, life may be prolonged. I would not advise any one, suffering from these affections, to come to this coast. The eastern part of this State, Arizona and New Mexico are more preferable.

Dr. French, an old citizen of Arkansas, and who has been on this coast since 1864, says that Arkansas is the best climate of any in his knowledge for these diseases. He is an excellent physician.

I write these things in the interest of those who requested me to do so. I believe what I have said, and find abundant illustration of it. I had intended to say something of the country otherwise, but have now no room and shall have to wait and trouble you again. Our health is no better yet. I am pleased with the METHODIST. We are hard at work, enjoying much grace, and rejoice in the hope of eternal life. God bless you both.

Affectionately.

JEROME HARALSON.

San Luis Obispo, Cal., March 14.

"Be content with such things as ye have." Contentment is what we need. Our happiness does not consist in an abundance, but a cheerful sub-

mission to the divine will, and being content St. Paul learned to be, and we all can be taught in the same school.

Confederate Bazaar.

We see that the Society of the Army and Navy of the Confederate States in the State of Maryland, are to have a Bazaar in Baltimore, beginning on the 7th of April and extending to the 10th. It is designed that all the States take a part, and each one will have a table represented by a lady from the respective States represented. Arkansas is to be represented by Mrs. Dr. Dorsey, and all our people are solicited to send contributions to help the disabled soldiers of the late Confederacy. We hope they will do so, and let our old State stand in the front of all.

EDITORIAL CORRESPONDENCE

Leaving our sanctum on Thursday evening, the 26th ult., we took a late train bound for Prescott to fill an engagement of preaching for Bro. Traylor's congregation. We arrived late, but still we were on time, and after a hasty, but splendid supper at the parsonage, we were soon standing before a large congregation, dispensing the word of life. We found a good meeting in progress, the church was being much revived, and many were being brought in and others were inquiring the way of life. We stayed till Saturday morning and had the privilege of preaching three times. Friday night we had a packed house. Some family altars were raised during our stay, and the church was moving up. The singing was fine. Miss Thomasson presides at the organ and conducts the music in a superb style, without interlude or prelude, and all the congregation can join—and most of them do. This, to our view, is the right way. An organ is a first rate institution, if you will make it behave, but then it must behave and keep its place, and that place is to lead and not do the singing of a congregation. Brother Traylor is proving himself a good pastor and a fine preacher. His people love him dearly, and he is doing a fine work. There is a fine type of Methodism in Prescott, and the church is growing. They have a good parsonage and will take good care of their pastor. They added about thirty to our subscription list and we have the promise of more to follow. We had a delightful visit in seeing old friends and forming new ones. One part of the programme we did not enjoy, and that was getting up at 4 a. m., to go to Washington to help Brother Sanders; but we had for our companion, Bro. John Cope, and no body can be lonesome with him. At Hope by 5:15, and no place to sleep, so we just went to the Summers House and had it out with Judge Carrigan in discussing our departed Legislature. The hotel could not sleep us but gave us a splendid breakfast. They feed well. An interview with Brother Stone, our pastor at Hope, and a short time with P. E., Holmes, was very enjoyable. We found a pleasant place to write and talk at the store of our brother, J. L. Ware. At 10 a. m., we were off for the good old town of Washington, where we arrived in one half hour, and were soon at the hospitable mansion of that prince of clever men, W. H. Carruth. A sermon on Saturday night, two on Sunday, with a missionary talk on Sunday afternoon, was a pretty full programme for a half sick man and an over-worked editor. But it is a pleasure to work for Sanders, and it would be hard to find a cleverer people to preach to than is found at Washington. It was a charming visit and the METHODIST is much better off. Monday homeward bound, but must pause on the way to give one more sermon at Prescott. Here we find to cheer us Brothers Moore, Whiteside, Berry and Baker, and of course a pleasant time. Monday night a packed house listened very attentively to a tired preacher for one hour on the New Birth. Several asked the prayers of the church and the feeling was good. We hope Brothers Traylor and Sanders will have splendid revivals. Many thanks, brethren, for acts of kindness. A drunk man on the train from Malvern to Little Rock was a terror to every body, and but few could sleep. We pitied him and would gladly have punished the man

who sold him whiskey and robbed him of his money and sense. Two hours rest at home, and we are again in our office among letters and papers and will try harder than ever to give the people of Arkansas a live, newsy and religious paper.

Communion.

How very few Christians know from experience what is meant by communion with God. It is to walk and talk with God. To converse with him through his Spirit and Word. This communion was the highest joy of paradise. The Lord God talked with Adam. The visits of the Almighty to his newly created son and daughter were the crowning glories of Eden. Enoch walked with God and had the testimony that he pleased him. It is the privilege of believers now, and we should never let a day pass without holy communion with God. In our secret prayers as well as in our family devotion, we should expect and find sweet communion with the blessed Holy Spirit. We should never approach the sacrament of the Lord's Supper without expecting the presence of the blessed Jesus and find the sweetest of heavenly communion with our blessed Lord. Christ promises to meet us at his table, and we ought to expect him. The partaking of the Lord's Supper is a vain service without a visit from him.

How very few of our people make a daily habit of reading their Bibles. This was a great source of personal piety, and help no little to fit them for christian duty. The Bible is the only book that reveals duty and destiny, telling us what to believe and what to do.

OFFERS TO PREACHERS.

For 5 subscribers, with the cash—we charge you nothing for your paper.
For 7, with the cash, "McTycire's History of Methodism," price \$2 00, and your paper.
For 10, with cash, "Watson's Institutes" or "Ralston's Elements of Divinity," price \$4 00, and your paper.
For 14, with cash, a set of "Wesley's Sermons," in sheep, or "Watson's Bible Dictionary," price \$5 00, and your paper.
For 20, with the cash, "Webster's Unabridged Dictionary," price \$12 00, and your paper.
For 25, with the cash, "Webster's Dictionary," and "Watson's Institutes" or "Ralston's Elements of Divinity," price of both, \$18 00, and your paper.
For 50, with the cash, a complete set of "Clark's Commentaries," in calf, price \$24 00, and your paper.

Above will be found the offers made to the Arkansas Annual Conference, and we now extend them to all the Conferences in this State—preachers and laymen alike, with one exception, we cannot give laymen their papers.

All must understand that they must notify us what number they are aiming for, and what books they expect to receive—and under no circumstances will we send any books unless the money is in the office, as we cannot run these accounts from one Conference to another.

Let our preachers begin the canvass at once. Now is your time to work. Money can be had for the paper for the next two or three months, and then there will be no more, or very little at least, for the next eight months. Push the work, and remit the money with the subscribers. Hurry up. We earnestly desire to enlarge the paper. Help us to do it. Don't listen at complaining people. We do, and will, give as much reading matter as any paper in the Church of the same size and at our price. Try us and see.

Who will be the first to send us a list from his new field? We send you some of our old accounts. Brethren, will you please collect for us, and remit at once?

P. S.—Our preachers in the Arkansas Conference will see that we have changed our terms somewhat, in raising the number of subscribers in every offer except the two last. We were forced to do this or to lose money; and we know our brethren do not wish us to do this. They are certainly the best offers ever made to our preachers by any paper in the Connection; and we hope our brethren will appreciate it, and show their appreciation by continued and unremitting efforts in our behalf, and theirs too.

Work! Work! Work! brethren, work now, and work all the while, and you will rest after awhile.

ARKANSAS METHODIST

SATURDAY, APRIL 4, 1885.

Missionary Department

Brazil--Good News.

[From the Advocate of Missions.]

MY DEAR DR. KELLEY:—We are now celebrating a week of prayer. On Friday night, the 2d inst., we had a most enjoyable experience-meeting. My soul was made happier still. On Saturday night it rained hard. Only five men attended, including myself. One representative from Brazil, Portugal, England, Germany, and North America, was each there; five men representing five nations, all with different earthly rulers, worshipping one Eternal Sovereign. It was good to be there. Our sexton, who has long been seeking the Truth, made a bright confession on that night. On the last Sunday of 1884, I received one addition by letter, a very fine Christian young man of England. On Sunday night, Jan. 4, 1885, one German and one Portuguese (the sexton) became candidates. Every day or two lately, I have had anxious inquirers to come to my house to seek information regarding the "better way." We are greatly encouraged. The Lord is with us; bless his holy name. The Centenary offering of our Church here so far amounts to \$145. I am now forced to edit the Sunday-school Portuguese papers, since Jan. 1. Already the numbers for January are out. One week from to-day I expect to leave to attend our Mission Conference. You must excuse me if I do not get off my financial report till after Conference. J. L. KENNEDY. Caixa 384, Rio de Janeiro, Jan., 1885.

[From the Advocate of Missions.]

If men had only temptations to great sins, they would always be good: but the daily fight with little ones accustoms them to defeat. I am going, by the grace of God, to do all I can for the salvation of the poor Indian. I am trying to arrange the work as I spoke to you of at Conference. I am, I think, succeeding too; raise the red man by putting him in the responsible place and pushing the Church up to a supporting basis. Your brother in Christ,

W. M. KEITH.

Doaksville, I. T., Jan. 31, 1885.

[What think you, kind Christian reader, of a home remote from any white family—no school, no physician—a loved wife and four or five children? The love of Christ constrains us.—K.]

MARRIED.

At the First Methodist church in Little Rock, on the 18th of March, 12 m., by the Rev. John H. Dye, Col. George H. Sanders to Mrs. Cora Gantt, both of Little Rock. Col. Sanders is an elegant gentleman and an able lawyer, and is to be congratulated upon his success in winning the heart and hand of his beautiful, accomplished and deservedly popular bride. They have the best wishes of a host of warm personal friends. They left the same day for New Orleans.

March 18th, 1885, at the residence of the bride's father, by Rev. John H. Gold, Mr. Albert Hobbs to Miss Florence Ragland; all of Drew Co., Ark.

March 18th, 1885, at the residence of the bride's father, Rev. J. A. Clower, by Rev. John H. Gold, Mr. J. W. Barnett to Miss Annie Clower; all of Montongo, Ark.

At the residence of the bride's mother, in Hiram, Cleburne Co., March 12, by Rev. W. Arnold, Mr. Thomas Younger to Miss Mary Wells.

March 12th, 1885, at the residence of the bride's father, Mr. J. A. Preslow, of Cleveland Co., Ark., to Miss Matilda J. Owen, of Jefferson Co., Ark., by Rev. B. E. Mitchell.

CORPULENCY

Recipe and notes how to harmlessly, effectually and rapidly cure obesity without semi-starvation dietary, etc. European Mail, Oct. 24th, says: "Its effect is not merely to reduce the amount of fat, but by affecting the source of obesity to induce a radical cure of the disease. Mr. B. makes no charge whatever; any person, rich or poor, can obtain his work gratis, by sending 5 cts. to cover postage to F. C. BUSSELL, Esq., Woburn House, Store St., Bedford Sq., London, Eng."

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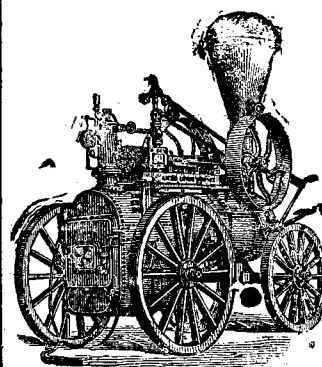
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ARKANSAS METHODIST.

SATURDAY, APRIL 4, 1885.

Little Helpers.

H. M. GRANADE, Editor. Batesville, Ark.

"Consider."

Do we ever stop to consider How little a kind word may cost, And if once the hasty word spoken, One chance in our life we have lost? Do we ever stop to consider All the sorrow one little word May bring to the heart that is yearning For the tones of love seldom heard? Do we ever stop to consider How much sunshine is thrown away When we close fast the door where kindness Knocks anew to come in each day? Do we ever stop to consider When everything seems to go wrong, That the fault we think is another's Has been our own all the day long?

Now a simple rule to consider, And one I am sure we will find, Is to see what is the motive For saying a word that's unkind; And if we take time to consider, The motive perchance will grow small, And I think in the end we will find That there is no motive at all. —[Josephine Canning, in Evangelist.

Cleveland's Little Bible.

Children, did you see that sweet little item in the papers about our great and good man Grover Cleveland, who was inaugurated President of these United States on the fourth of March? There he stood, in the midst of more than one hundred thousand people, the central figure of all, the man who had been chosen to guide our great national destiny for the next four years. Making a brief address, full of good sense, bravery and moral truth, he was now ready to be sworn into office. That is, he laid his hand upon the Bible and, in the name and fear of the great God, took a solemn oath to do right in all things while he is our President. But the little matter I wanted to call special attention to was, that the book provided for the occasion was not some large, fine Bible brought out for show on this great day, but a small, old and well-worn Bible given to Grover long ago by his own dear mother when he was young. Ah! he remembered that dearest of all earthly friends, and had treasured up much of the truth contained in that book. And now standing at the head of a great nation, he acknowledges by that little act his indebtedness and gratitude to his mother and his mother's Bible. And in the name of his mother's God he avows himself ready to act upon the principles of right and justice. Boys and girls, let us ever follow the advice of our parents and the directions of the ever-blessed Bible. Of course the Bibles were the same in contents, but this showed his reverence and love for her who first taught him the word of life.

The Boy Tramp.

It was Sunday morning early, as the minister's wife, all alone, was about taking her little morning meal. A rap brought her to the front door where she met a bright lad who gave his name as the same as her husband, and who was indeed near akin to the absent minister, though an entire stranger to the good woman. With true Christian hospitality she took him in until her husband's return next day. And here was a tender young boy who had wantonly left father, mother, brother, sister, home and all in another State, and "tramped" over the rocky hills and icy roads far, far away, going he hardly knew where, and for what he scarcely cared. What a sad sight! How those parents—one weeping at each door of their home, as the heedless boy had torn away from them one rainy Sunday night—O, how they must have felt for their poor disobedient boy! And if their neglect of parental duty, or foolish indulgence on their part, or bad example, or failure to pray and train, had brought this crop of thorns to their hearts, what

must have been their reflections? And as the kind relatives, to whose home this desolate youth had come, gave him good advice, warning and prayerful persuasions to return to his deserted home, what must have been his feelings as he weeping said: "I know I ought to go back home, for mother is in bad health and may not live out this year; but it will be so hard for me to acknowledge I was wrong and ask for forgiveness! I will go on to the next town, and then—" So on he went, tramping on the road to temptation, sin, idleness and death. Poor prodigal boy, will he not return again to his earthly home, and to his God, and seek again to live in love and peace? "My son, if sinners entice thee consent thou not." "It will be hard to confess I am wrong." Ah! yes, my boy, it may be hard, but is it not right that we should heartily confess to both our earthly parents and to our heavenly Father all that we have ever done that was wrong? "If we confess our sins, he is faithful and just to forgive and to cleanse us from all unrighteousness." "Return, O wanderer, return, And seek an injured father's face."

QUARTERLY MEETINGS.

LITTLE ROCK CONFERENCE.

Little Rock District—Second Round. Arkadelphia District—Second Round. H. D. McKinnon, P. E. Malvern ct, March 21, 22. Malvern sta, 21, 23. Social Hill ct, 28, 29. Arkadelphia sta, 31. Gurdon ct, April 4, 5. Clark ct, 5, 6. Hot Springs ct, 11, 12. Hot Springs sta, 12, 13. Amity ct, 17. Mt Ida, 18, 19. Cedar Glades miss, 20. Caddo ct, 21. Princeton ct, 25, 26.

Pine Bluff District—Second Round. J. H. Riffin, P. E.—P. O., Pine Bluff. Toledo, March 7, 8. Flat Bayou, 14, 15. Old River, 21, 22. DeWitt, at LaGrue, 28, 29. Pine Bluff miss, April 4, 5. Auburn, 11, 12. Arkansas Post, 18, 19. New Edinburg, 25, 26. Sheridan, May 2, 3. Lehi, 9, 10. Pine Bluff Station, 16, 17.

Camden District—Second Round. J. J. Jenkins, P. E. Carolina and Mt Vernon, at Carolina, April 11, 12. Camden sta, 18, 19. Hampton ct, at Hampton, 18, 19. Harmony Grove miss, at Union, 25, 26. Camden ct, at Silver Springs, May 2, 3. Magnolia sta, 9, 10. Falcon ct, 9, 10. Eldorado, at Ebenezer, 16, 17. Magnolia ct, 16, 17. Lewisville ct, 16, 17. Lapile ct, 23, 24. Ouachita ct, 30, 31. Atlanta ct, at Pleasant Grove, 30, 31. Bright Star ct, 30, 31.

WHITE RIVER CONFERENCE.

Helena District—Second Round: J. M. Clark, P. E. Marianna sta, March 14, 15; LaGrange ct, April 4, 5. Helena sta, 12, 13. Spring Creek ct, 18, 19. Forrest City ct, 25, 26. Marvel ct, May 2, 3. Brinkley, Clarendon and Holly Grove, 9, 10. Wheatley ct, 16, 17. De View ct, 23, 24. Forrest City sta, 30, 31. Cypress Ridge ct, June 6, 7.

Newport District—Second Round.

M. M. Smith, P. E. Imboden ct, March 28, 29. Siloam ct, April 4, 5. Walnut Hill ct, 11, 12. Powhatan and Smithville ct, 18, 19. Calamiae ct, 25, 26. Pocahontas ct, May 2, 3. Corning ct, 9, 10. Walnut Ridge ct, 16, 17. Pleasant Hill ct, 23, 24. Newport sta, 30, 31. Jacksonport ct, June 6, 7. Pleasant Valley ct, 18, 14. Oil Trough ct, 20, 21.

Searcy District—Second Round F. A. Jettett, P. E. Augusta sta, March 28, 29. Searcy sta, April 4, 5. Argenta miss, 11, 12. Beebe ct, at Austin, 18, 19. Bayou Meto ct, at Shilo, 25, 26. Judsonia ct, at Russell, May 2, 3. Mineral ct, at Mt Olive, 9, 10. El Passo ct, at Hammond's Chapel, 16, 17. Searcy ct, at Salem, 23, 24. Gum Springs ct, at Section, 30, 31. Cleburne miss, at Sugar Loaf Springs, June 6, 7. Union and Revels, 13, 14.

ARKANSAS CONFERENCE.

Morrilton District—Second Round Sidney H. Babcock, P. E. Conway station and ct, March 7, 8. Mt Vernon ct, 14, 15. Quitman ct, 21, 22. Springfield ct, 28, 29. Point Remove ct, April 4, 5. Clinton ct, 11, 12. Plummerville ct, 18, 19. Pinnacle Springs, 25, 26. Morrilton sta, 16, 17.

Dardanelle District—Second Round. Wm. D. Matthews, Presiding Elder. Dover circuit, March 21, 22. Dardanelle station, 28, 29. Dardanelle circuit, April 4, 5. Danville circuit, 11, 12. Walnut Tree circuit, 18, 19. Perryville circuit, 25, 26. Atkins circuit, May 2, 3. Opelo mission, 9, 10. Russellville station, 16, 17. Oakland mission, 23, 24. Rover circuit, 30, 31. Gravelly Hill circuit, June 6, 7. Chichalah mission, 13, 14. Prairie View circuit, 20, 21.

Clarksville District—Second Round. V. V. Harlan, P. E. Alma ct, at Rudy, March 28, 29. Van Buren sta, April 4, 5. Ozark station, 11, 12. Clarksville station, 18, 19. Cabin Creek ct, at Breckenridge, 25, 26. Clarksville ct, at Spadra, May 2, 3. Ozone mission, at Lone Pine, 9, 10. Ozark ct, at Grande Chapel, 16, 17. Mulberry ct, at Shiloh, 23, 24. Altus ct, 30, 31. Mountainburg ct, June 6, 7. Van Buren ct, 13, 14.

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Table with columns: Leave for Fort Smith, Arrive from Ft Smith, Leave for Arkansas City, Arrive from Arkansas City.

Hot Springs Railroad.

Table with columns: Passenger, depart, Malvern, Freight and Accom. depart Malvern, Passenger arrive Malvern, Freight and Accom. arrive Malvern.

Arkansas Midland Railroad.

Table with columns: Trains, Helena Mixed, Clarendon Mixed, Depart, Arrive.

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THE ARKANSAS METHODIST.

SATURDAY, APRIL 4, 1885.

OBITUARIES.

DOLLAHITE.—Charley Dollahite, son of C. C. and M. T. Dollahite, was born July 4th, 1849, and died at Pendleton, Ark., Feb. 5th, 1885. Charley was a dutiful son, an affectionate brother and a young man much beloved by all who knew him. He leaves his father and mother, five sisters and two brothers, and also a host of friends, to mourn his loss. This is the first death in the family. Never before has heaven and earth been so closely linked together. Charley is no more on earth among his relatives and friends, but stands at the beautiful gate "waiting and watching" for the remaining part of the family. Charley was not a member of any Church, but was in sympathy with the M. E. C., South, of which three of the family are members. He often talked to one of his brothers, who was a member of the Church, about religion; and in his latest breath he was heard to say, "Three are saved, it may be that He will save me." These words give hope and comfort to his parents, brothers and sisters, and also to his many friends. Charley, a bright young man, has paid the debt we all must pay, in the strength of his manhood. We cannot understand now why such should be, but we will have it revealed unto us in the future. "God moves in a mysterious way His wonders to perform," and in this instance the "wonder" to be performed may be to bring the remaining part of the family nearer to Himself. We offer condolence to the much-bereaved parents, and also to his brothers and sisters. May God's grace sustain you and His spirit comfort. And as you believe that the first departed is saved, may you all comply with the will of God that you may compose one unbroken family above.

J. T. ROSCOE.

HICKEY.—Died near Bright Star, Miller Co., Ark. Samuel Gordon Hickey was born in Georgia. While a youth his father moved to Alabama, where he grew up and was married, and in 1857 he moved to Arkansas. He joined the M. E. Church, South. Was converted in early life, and lived an humble, consistent Christian life until the 26th day of October, 1884, when he died most triumphantly. He was meek and unobtrusive in his Christian deportment, always exhibiting by his conduct the power of the religion of the Bible to sustain amid life's cares and toils. He loved the Church with all her institutions, and honored its claim under all circumstances. He was sorely afflicted with pneumonia and suffered much, but bore it with heroic submission to the will of God. I visited him in his affliction and always found him calmly waiting for the summons, and as he neared the shore his faith grew stronger and his hope brightened until it seemed to end in full fruition, and he entered into the joy of his Lord. He assured his weeping wife and children that all was well, and death to him was gain, and we feel that while earth is poorer, heaven is richer by the gain of another veteran who had served God for more than half a century. He leaves his widow and six children to mourn his loss—all members of the Church, and following on to meet the husband and father in the bright world above. Be faithful, weeping ones, the same hand that led the husband and father will safely lead you to that glorious reunion of the faithful beyond the river.

J. B. THOMAS.

MAYS.—Laura Mays, daughter of Henderson and Elizabeth Blevins, of White Co., Ark., and wife of James A. Mays, died March 8th, 1885, and, after funeral services in the Church, was buried in Oak Bower cemetery March 9th, 1885. Sister Mays was born in Independence Co., Ark., Dec. 29th, 1857; moved to White county in 1869; was married to Jas. A. Mays; converted last August under the ministry of Bro. Blackwood, lived a very consistent life and "died in the full triumphs of living faith." She was perfectly conscious, talked composedly in regard to death, resigned herself to the will of her Master, gave charge concerning her body, requested her husband and friends to teach her child that she

was a follower of the "meek and lowly Jesus," and desired that he should be so; folded her hands and, smiling, said, "If this is death, oh, how sweet!" She realized the pleasures of Christianity in life, and its solidity in death. How sweet to die in peace! Die? No, but continue to live and forever.

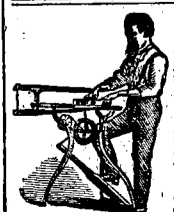
FRANK NAYLOR, P. C.

Lavaea, Ark.

LANEY.—Rev. W. P. Laney, of the Little Rock conference, was born in Ouchita Co., Ark., Jan. 5th, 1855, and died at his home in Union county, Ark., Feb. 22, 1885. He professed religion and joined the Methodist Episcopal Church, South, when he was 16 years old. He was licensed to preach by the quarterly conference of Camden circuit; was admitted on trial in the Little Rock conference in 1875, and appointed to Lacy circuit; traveled Hamburg circuit in 1880, and was appointed to Bartholomew circuit, 1881; Camden circuit, 1882-3; was granted a superannuated relation at Malvern in 1883. Bro. Laney was a careful and pains-taking student of God's Holy Word during his whole life. He was a polished Christian gentleman, and one of the most charming men in the social circle I ever knew. He was so genial and cheerful, and so considerate of the views and feelings of others, that the young people were instinctively drawn to him wherever he went. His daily walk and life commend the gospel of Christ. He loved to sing the songs of Zion, and he knew how to lead the people of God in the service of praise. He was an excellent preacher. So say many warm friends. A man of great influence wherever he went. He was decidedly positive and true to his conviction of right—an earnest Christian. Bro. Laney had an attack of pleurisy in 1882. This left his lungs in a weak state, from which they never recovered, and gradually consumption came on and at last resulted in death. He was cheerful, though his suffering was intense. One seldom witnesses a grander triumph of Christian faith. He was united in marriage to Miss H. L. Spencer, of Drew county, in 1880, who still lives to mourn his death. She with three little children are left to mourn with and comfort one another. The grace of God sustains them. The funeral service was preached by the writer at Providence church, this circuit. Servant of God, well done; rest from thy loved employ. O. C. ROBERTSON. Buena Vista, Ark.

PRATOR.—H. W. Prator was born January 30, 1824, and died at Hope, in Hempstead county, Arkansas, August 14, 1884. Brother Prator joined the Methodist Episcopal Church, South, when very young. He was married to Miss Caroline Perdue, February 13th, 1845, who was born October 3d, 1820, and died September 13, 1883, in Sevier county, Arkansas. Twelve children of this marriage survive. Brother and sister Prator died in the faith. They bid farewell to this world and went away to the better land. They have bid farewell to their unbroken band of children, who, by the grace of God, are following on. Ten of them are members of the Methodist Church. The most of Brother Prator's religious life was spent in official positions in the Church. As a class leader he measured well up to the disciplinary requirements. Being a man of solid piety who both knew and loved the Methodist doctrine and discipline, he magnified his office as class leader. He was at his post and had some good meetings. His path was as a shining light that shineth more and more and more unto the perfect day. His piety was trustworthy; it was reliable; it was not beat about by every wind of doctrine nor cunning craftiness of man, but was firm. These personal and official qualities gave brother Prator a value in the Church which can be fully appreciated only by his loss. His house was the preacher's home. He was a friend to the ARKANSAS METHODIST. He died right. Thank God for such a life and such a death.

J. H. CALLAWAY, P. C. Little Rock.



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Miscellaneous.

Dudley E. Jones Co., Little Rock, sells Buggies, carts, wagons and carriages.

Bro. Jno. T. Smith, of Argenta, did us a kindness this week for which he will please accept our thanks.

Quinn & Gray want it distinctly understood that 307 and 309 Main street, is still headquarters for dry goods.

Mason & Hamlin Upright Pianos are not as high priced as the most expensive of such instruments. Every one who is a judge of good workmanship and material will see why they cannot be as low priced as the poorest.—[Boston Journal.]

By an oversight, we failed to mention the recent enlargement of our neighbor, the Rural and Workman. We congratulate Bro. Carr and his associates upon their increased prosperity, and wish them still greater success.

Many cordial and pressing invitations have been given us by preachers and friends from all three of our conferences, to visit their charges and aid them in protracted meetings. Which we will gladly accept so far as we can. We want to visit every district conference in the State, and hope our P. E.'s will arrange them so that we can do so. But our dear brethren must remember that each of us have a mission, and we preach four times each on Sunday, and we have more than we can well do at home just now. But you may look out for us later.

The freight office of the Arkansas Valley road has been transferred to this side of the river, the new office, just opposite the new bridge, being about completed. In no part of the city has the improvement been more marked than here. The fitting up of the general offices, the grading and track-laying, the completion of the new and elegant bridge with its bright electric lights, have almost metamorphosed that part of the city. It is giving new life and activity to that part of the city, and will continue to, as the travel of the new bridge will increase. We congratulate Gen. Wood the excellent business manager.

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A biography of a notable man by R. H. Rivers, D. D. This splendid volume should meet with a large sale throughout the Church, for Bishop Paine was loved and revered by the entire Connection.

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Warning Order.

In the Pulaski Chancery Court. Anna Pazalt, Plaintiff, vs. John Pazalt, Defendant. The defendant, John Pazalt, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Anna Pazalt. A true copy from the record. [Attest:] J. W. CALLAWAY, Clerk. March 26th, 1885. A. G. Cunningham solicitor for Plaintiff.

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 Irish Potatoes, \$1 per bu.
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 Frying Chickens, \$2.50 to 3 per doz.

PROVISIONS.
 Bulk meats—long clear DS 6 1/2
 Bulk meats—short clear DS 6 1/4
 Breakfast Bacon 13 1/2
 Sugar Cured Hams 15
 Lard, tierce 8
 " half tierce 8 1/4
 " buckets 9
 Cotton seed oil 60 per gal
 Flour, 3 90 to 6 50 per bbl.

GROCERIES.—IN ROUND LOTS.
 Coffee, 10 to 14 1/2 c
 Sugar 6 to 8 1/2 c
 Molasses—New Orleans, 45 to 55c
 Rice, 6 1/2 to 7 1/4
 Salt, \$1 50 to \$—
 Corn Meal—per brl \$2 50 to \$—
 Crakers, 5 1/2 to 8c
 Ginger snaps, 9 to 11 1/2
 Cheese, 10 to 14 1/2
 Candy, 10 to 20c
 Coal Oil, 10 to —c.
 Eupion, 25c per gal.
 Grain—oats, 45 to 60
 " corn, shelled, 70c per bu
 " in ear 60c per bu
 Hay—prime per ton 8 50 to 9 00

HIDES.
 Dry Hides, 12 1/2 to 15c
 Dry Salt, 12 to 12 1/2
 Green Salt, 7 to 8

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